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Creation
Social Science and Humanities
QUARTERLY

EDITORIAL

Dear Readers,

As we begin this new year it is a good time to take stock of the many ways in which God has blessed the ministry of the Creation Social Science and Humanities Society. We incorporated a little over a year and a half ago in July, 1977. As we now prepare this third issue of the CSSHS Quarterly we find that we have grown from our original membership of three to a present total of 146. Twenty-one of these are from outside the USA. The membership breakdown by countries is as follows: we have one member each from Austria, Brazil, Indonesia, Nigeria and Norway; two members from the Netherlands; three members each from Australia and England; eight members from Canada and 125 members from the USA. In addition we have 23 nonmember subscriptions to the Quarterly.

Since the last issue we have received a couple of letters in regards to the book review by John Robbins. In very simple terms this is how I understand the point of Robbins' article. As Christians we walk by faith (Romans 1:17). However, we do not believe because we are smarter or better than non-believers. Rather, our faith is itself a result of God's action (Ephesians 2:8). Our certainty and confidence in the truth — whether we speak of spiritual truth, philosophical truth or scientific truth — is fundamentally rooted in Christ Himself. Christ created me and the universe I dwell in. I trust that He made my senses and rational mind in such a way as to be in harmony with His creation. I trust my senses because I trust in Him. I see the table in front of me. I touch it. I knock on it. Of course it is really there. I am very bold about it as well I should be. My confidence and boldness follows logically from my faith and trust in the Christ Who made me, my eyes, my mind and the table.

But what about the man who denies God? What about the learned man who scoffs at faith and tries to throw it out once and for all? Can he be certain that the table is really there? If he is logically consistent with the implications of his having rejected God, I think not. As a first step he is logically pushed toward the position that everything is uncertain. If he were to continue the path of logical implication, he would arrive at the realization that he cannot even be certain about uncertainty. Finally, if he were completely consistent with his presuppositions, he would logically have to be open to the Gospel of our certainty in Christ. This, of course, because he cannot be certain my certainty is wrong.

To conclude we can say that the logically consistent Christian should project certainty and the logical consistent unbeliever should project uncertainty. In this sense I agree wholeheartedly with the letter from brother Elmendorf. He is speaking with the boldness that he ought to speak with: a bold faith in scientific truth that logically follows from his faith in Him Who is the truth. If, on the other hand, a nonbeliever were to speak with such certainty about anything he thinks science has proven, no matter how basic, I would say, "he knoweth nothing yet as he ought to know." (I Cor. 8:2)

Paul D. Ackerman
Editor

LETTERS AND COMMENTS

Dear Editor:

I just wanted to write you a brief note to tell you how much I have enjoyed the Creation Social Science and Humanities Quarterly. The book review by John Robbins was especially significant and further development of his argument should be forthcoming.

Michael Cobb
Joshua Christian Ministries
East Bridgewater, MASS

LETTERS AND COMMENTS

Dear Editor:

Leave us creationists not knock science that way, eh fellows?

In his book review of *Criticism and the Growth of Knowledge* in the CSSHS Quarterly (Winter 1978), John Robbins, while manhandling some of the "heavy" philosophical considerations involved in the "science vs. religion" contest, has, I believe, been dazzled by Carl Popper, Thomas Kuhn and Einstein, and has lost his commonsense bearings.

Science can and does lead to truth *within its limited scope.* I would acknowledge that scientific knowledge doesn't go very deep (ask an honest scientist what light, life, electricity, magnetism, gravity, and so forth *really* are, and he will have to admit he doesn't know!), but I would also insist that empirical physical observations of the real world do convey dependable, true-truth about that world.

Mr. Robbins is assuming that the "autonomous science" he dislikes has discovered "facts" which are contrary to the Bible, and therefore he sees an irreconcilable conflict between "science" and scripture.

I know of no such facts. It is the evolutionists who have promoted the idea of the Bible being "unscientific", and non-scientists who have been bluffed by this false claim usually respond by rejecting or downgrading science, as Mr. Robbins has done.

My goodness, all scientific procedures do *not* commit the "fallacy of asserting the consequent". Only a very naive or thoughtless person would fail to recognize the ambiguity in the example: "If it is raining, the ground is wet; the ground is wet, therefore it is raining". Simple common-sense would suggest many ways that the ground could be wet without rain.

And Galileo's telescope wasn't lying to him about the surface of those celestial bodies, even if he may have gotten the wrong idea about their motion. Better telescopes, spacecraft television, and finally human eyes on the moon provided progressively more certain evidence that they really are not "faultless crystal balls", as had been believed.

The limit of scientific knowledge is obvious — it is what our "eyes" tell us. Seeing *is* believing from a scientific viewpoint (and from Thomas' viewpoint, incidentally — John 20:26-29). True science is limited to observation of the pre-

(cont. on p. 29.)

CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerg-ing and increasingly well established natural scientific models of Biblical cre-ation.

This **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and spon-sor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of the CSSHS to candidates eligible on the following basis:

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1. The Bible is the written Word of God. It is inspired and inerrant throughout. Its assertions are historically and scientifically true in all the original autographs. To the student of the social sciences and humanities this means that the account of origins in Genesis is a factual presentation of simple historical truths.
2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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Considerations Regarding a Creation Model for Experimental Psychology

Paul D. Ackerman

The present paper will discuss some basic considerations in formulating a Biblical creation model for experimental psychology. As a first step, it will be useful to examine in a somewhat oversimplified way the current state of experimental psychology as it operates under the general evolution model. At the heart of the evolutionary viewpoint is the assumption that the universe, including its psychological life forms, is the result of a strictly materialistic process involving vast amounts of time and random changes. Being convinced of the validity of this "time plus chance" explanation, it becomes very difficult to believe that present natural phenomena are as complex as they might superficially appear. To put it another way, the evolutionist is logically inclined to assume that underlying the apparent complexity of the universe there must be a very basic simplicity. Thus from the evolutionists' perspective, if science is going to explain the thoughts and actions of psychological organisms, it must search for simple, economical explanations of the apparently complex behaviors they engage in. This leads them to adopt an approach to scientific investigation and explanation which is called "reductionism".[1] The psychologist attempts to explain the very complex things people do — such as speaking, problem solving, remembering, and so forth — in terms of relatively simple mechanisms.

In contemporary experimental psychology, dominated almost exclusively by the evolutionary model, one can identify two broad reductionist camps. One camp may be called biological reductionist, and it attempts to explain the activity of intelligent creatures in terms of genetic make-up, hormone balances, brain cell activity, and more complex instincts and brain functioning patterns. These psychologists believe that the seemingly infinite complexity and variety of intelligent activity observed in nature can be reductionistically explained in terms of relatively more simple and yet highly complex biological mechanisms.

Opposed to the biological reductionist camp is the environmental reductionist camp. Environmental reductionists are also evolutionary in orientation, but they feel uncomfortable with the level of biological complexity posited by the biological reductionists. They prefer a still simpler biological component with more weight given to environmental factors in explaining the complex activities of people and animals. Emphasis is given to such factors as stimulus/stimulus, stimulus/response, and response/reward histories, along with more abstract environmental dimensions such as education, cultural background, and so forth.

**The present article is a slightly revised expansion of an article previously published in ICR Impact Series, No. 50, August , 1977. Paul D. Ackerman, Ph. D. is Assistant Professor of Psychology at Wichita State University, Wichita, Ks. 67208*

A simple analogy will illustrate the difference between these two views. Suppose that a group of scientists was called in to examine some mysterious and advanced model of airplane that had landed in their country for unknown reasons. As the scientists comb over the aircraft, two theories develop as to how it is flown. Some scientists focus on the cockpit with its complex instruments and control stick and come to the conclusion that it is flown manually. But other scientists become intrigued with a complicated computer located in the interior of the craft, and as a result become convinced that the plane is flown be means of an "automatic pilot". The ensuing argument between the "manual control" and "automatic pilot" theories is somewhat analogous to the nature vs. nurture argument in psychology. The "manual control" view illustrates the environmental camp, and the "automatic pilot" view illustrates the biological camp. In this analogy the manual controls represent the relatively simple biological component posited by the environmental reductionist. Thus, the plane must be directed by outside environmental forces (i.e., the pilot) if it is to fly successfully. The "automatic pilot" on the other hand represents the more complex biological component posited by the biological reductionist. To a much greater degree the plane with an automatic pilot is capable of guiding itself on the basis of internal forces and relatively independent of outside environmental ones.

A CREATION MODEL

In contrast to the above views it is possible to formulate a creation or design model for experimental psychology. An event which took place in connection with the recent Mars landing program provides an excellent illustration for such a model. First of all, no one suspects that the two Viking spacecrafts evolved. We all know that a great deal of energy and intelligence went into their design and construction. When they reached Mars, an interesting thing happened to one of them. A switch malfunctioned, and an important mechanical arm could not be moved. However, the project scientists did not throw up their hands in despair as one might expect. Rather, they began studying the problem and eventualy succeeded in bypassing the faulty switch thus allowing the arm to work properly. Now one might say to himself, "How can this be possible?" "If a house light switch is faulty it must be replaced. One could not bypass it from the next room let alone from millions of miles away in space." The answer is simple. The Houston scientists were able to bypass the faulty switch because highly intelligent designers had planned for these and many other contingencies in advance. In other words, the spacecraft was not simply designed to operate on the surface of Mars. It was designed to include a wide range of alternative modes of operation in the event of mechanical failure. It was, in effect, *OVERDESIGNED.* The concept of "overdesign" or "contingency design" could be useful in formulating a viable scientific creation model for experimental psychology. If the "mechanical" body a person lives in were designed by an infinitely intelligent creator, scientists might expect to find evidence of overlapping and redundant systems similar to those in the Mars vehicle. This would allow alternate modes of operation in the event of the failure of one or more key psychological or biological systems.

There are convincing data from experimental psychology as well as everyday experience pointing directly and powerfully to just such a conclusion. Psychological organisms including man demonstrate a remarkable combination of extremely efficient and economical organization on the one hand, and incredible potential for functional flexibility on the other. Biological reductionists have tended to appreciate only the first of these characteristics while environmental reductionists have tended to recognize only the latter.

CURRENT SITUATION IN PSYCHOLOGY

Returning to the description of the current state of psychology, the reader may recall the analogy of the scientists examining the aircraft. One group believes the plane is flown manually (environmental) and the other that it is flown by automatic pilot (biological). Of course the fact is that the plane has both capabilities, so in a sense both groups are right in their positive claims and wrong in their denials of the opponent's position. Now what happens as these two groups battle with each other? Each side makes dramatic claims which the opponent denies. The "automatic pilot" group provides evidence that the plane can be safely and accurately flown even with the pilot blindfolded. The "manual operation" group, on the other hand, puts on an impressive demonstration of acrobatic flying using the manual controls. Both sides are embarrassed and puzzled at accomplishments by the opponents. In a sense — this is the state of affairs in today's psychology.

As two of the most prominent examples consider the following. Contrary to the expectations of environmentalists, the biological reductionists point to accumulating evidence that indicates that normal human beings grow almost automatically into their language ability. With minimal training and apparently haphazard learning conditions, they are able to master the language with remarkable ease and regularity. On the other hand, contrary to the expectations of biological reductionists, the environmentalists continue to demonstrate and uncover evidence for the incredible capacity and flexibility organisms have for learning. They are fond of demonstrating that supposedly fixed biological sequences of behavior acquisition can be altered or reversed by certain training procedures. The teaching of reading to preschool age children is one dramatic example.

But the flaw in modern psychology goes deeper than simply two opposing sides having part of the truth and not realizing the opponent's share of it. The fact is that both sides, being wedded to the evolutionary model, fail to do justice to even those areas where they happen to be — in a sense — correct. The level of complexity and richness of design (i.e., overdesign) goes far beyond current evolutionary/reductionist theories. The result is, as a colleague recently put it, that practice is constantly outstripping theory. Nonpsychologists are constantly doing things that the experts say are impossible. The only reason they even try to do them is either because they are unaware of expert opinion or for some reason choose to ignore it.

EXAMPLES FROM THE ENVIRONMENTALIST CAMP

Perhaps the most dramatic recent environmental example concerns a young student at De Paul University. This illustration was recently reported in the National Press by Ronald Kotulak of the Chicago Tribune.[2] In 1953, in order to save a youngster's life from the effects of a severe brain malfunction, surgeons removed the entire left half (or hemisphere) of his brain. Biologically oriented experts, viewing this case in the light of a considerable body of sound scientific evidence that the crucial brain centers for speech and language functioning are located in the left hemisphere, predicted that the young man would never be able to speak or use language in a normal manner. But as Kotulak reports, "Ever since the operation (the young man) has been dumbfounding the medical profession. Doctors who examine him shake their heads in disbelief." By the age of nine his intellectual capacity was measured in the dull-normal range. By the age of 21, his verbal IQ scores had risen to the bright-normal range. Finally, tests at age 26 showed him to be scoring in the superior range for verbal intelligence. Again to quote Kotulak, "Everything science knows about the brain says it's impossible for (this young man) to be doing as well as he is. Pages of medical textbooks will have to be ripped out and rewritten."

Another dramatic case is that of a young mongoloid child named Nigel Hunt. When Nigel was only two-weeks-old his parents were told by experts that no matter how much love and care they gave him he would always be an idiot. Nothing they could do would alter that fact. Fortunately for Nigel, his parents refused to believe the experts. With great patience, the boy's mother worked with her growing child. Making a game out of it, she spelled out words phonetically as soon as he could talk. Her devotion was rewarded, for by the time Nigel started to school his parents were told that, "no child in his primary school could read better." As Nigel grew older his astounding accomplishments continued. He taught himself to type using his father's typewriter, and then at age 17, became the first Mongoloid to write a book. It is an autobiography entitled, *The World of Nigel Hunt.*[3] Cases such as these highlight an exciting potential for a creation oriented science of psychology.

EXAMPLES FROM THE BIOLOGICAL CAMP

While the above cases speak to what can be accomplished through experience and training, the following examples show the capacity of animals and humans to attain mature functioning with minimal learning requirements. Examples illustrating this biological preparedness are not difficult to find. A recently documented illustration can be found in the work of psychologist Gene Sackett.[4] He experimented with infant monkeys and found evidence that they have an innate ability to recognize (in terms of visual preference) their own species as well as react appropriately to certain social cues. For instance, two to four-month-old monkeys that had never seen another live monkey nevertheless showed signs of fear when exposed to pictures of an angry and threatening adult monkey. Similar evidence for human babies has been shown by Fantz[5] and Ball and Tronick.[6] Ball and Tronick, for example, found that infants as young as two weeks would show fear and agitation when placed in front of an object moving quickly toward them on a collision path. If the object was moving on a path that would miss the infant or was moving away from him, no fear was shown. This phenomenon is called the "looming effect." This and a number of very important similar studies were described and discussed in a recent article by this author.[7]

One of the most publicized areas of research evidence regarding biological preparedness is that dealing with language acquisition. The majority of researchers in this field are of the opinion that current evidence points to a great deal of specific innate equipment in the newborn that enables him to discover and construct his language more than merely learn it. As an example of the kind of evidence pointing to this conclusion consider a recent study by Condon and Sander.[8] These researchers reported findings that "as early as the first day of life, the human neonate moves in precise and sustained segments of movement that are synchronous with the articulated structure of adult speech." What is astounding is that this "interactional-synchrony" as it is called occurs in time frames of mere fractions of seconds as an infant is exposed to adult speech.

More astounding, infants exposed to recorded tapping sounds or disconnected vowel sounds do not reveal these highly synchronized tiny movements of head, eyes, shoulders, elbows, feet, etc.

Another dramatic documentation of inborn capacity has recently been reported by Meltzoff and Moore.[9] These investigators demonstrated that infants as young as 12 days of age "can imitate both facial and manual gestures." One of the facial expressions successfully imitated by the infants was tongue protrusion (ie. "stick out tongue"). A moment's reflection will reveal how truly remarkable this ability is for the newborn. When a sound is imitated the product and model stimulus are identical from the infant's perspective. (The word "mama" sounds the same striking my ear regardless of whether I or someone else says it.) In the case of the facial expression this is obviously not the case. What possible link can there be between the *sight* of another person sticking out his tongue and the *feeling* of me sticking out mine. What the infants are demonstrating is the designed capability of equating "Their own unseen behaviors with gestures they see others perform." Findings such as those cited here point convincingly to the high level of designed capability in living creatures.

CONCLUSION

This paper began with the point that the basic preconception underlying virtually all of modern science including psychology is the belief that simple things precede and are more basic than complex things. This evolutionary and reductionistic faith stands in direct opposition to the Biblical assertion, "In the beginning God . . ." As a result modern science is driven to search for simple underlying principles. It was then pointed out that within psychology this search has taken two divergent directions which were identified as biological and environmental reductionism. Both of these positions were criticized as being too pessimistic regarding the organizational richness of the phenomena under investigation. Examples relevant to the respective camps were then described.

By contrast a Biblical creation model could provide the conceptual basis for integrating these two opposing views. To illustrate how this might occur consider again the Condon and Sander finding regarding "interactional-synchrony" in newborn infants. This finding is so startling, even from the point of view of the biological reductionist, that there is a great danger of its being ignored. This is always the case with a finding that is not easily incorporated into an evolutionary framework. The finding, however, fits a creation model quite readily. The fact is that this phenomenon if substantiated by further research has great potential benefit as a diagnostic tool for early detection of language related disabilities. Infants found to lack interactional-synchrony could be earmarked for intensive language training programs stressing environmental support and structure such as provided by the parents of Nigel Hunt. By contrast experts involved in language remedial training programs might, by enhancing and emphasizing the inherent rhythm of their language models, increase the effectiveness of their teaching procedures. Thus a creation model along the lines of "overdesign" could lead to cooperative effort between two schools of thought which have historically been opposed to one another in a manner detrimental to scientific progress and human well-being.

A creationist psychology need not abandon the search for underlying mechanisms as a method, but only the belief that reductionism is *the route* to basic truth. The discovery of efficient and economical underlying mechanisms can greatly enhance man's understanding and control over nature, and the search for such mechanisms would continue to be an integral part of science. But additionally, a creationist science could infuse a new optimism that the creation contains numerous built-in but as yet undiscovered potentialities for dealing with man's most troublesome problems.

NOTES AND REFERENCES

1. *Webster's New Collegiate Dictionary* defines reductionism as "a *procedure or theory* that reduces complex data or phenomena to simple terms." (emphasis added) No criticism of reductionism as a procedure is intended. Rather it is the theory aspect of reductionism that is here being questioned.
2. *The Wichita Eagle,* November 8, 1976
3. Hunt, N. *The World of Nigel Hunt.* New York: Garrett, 1967.
4. Sackett, Gene P. *Science,* 1966, vol. 154, pp. 1468-1473.
5. Fantz, R. L. "The origin of form perception." *Scientific American,* 1961, vol. 204, pp. 66-72.
6. Ball, W., & Tronick, E. "Infant responses to impending collision: Optical and real." *Science,* 1971, vol. 171, pp. 818-820.
7. Ackerman, Paul D. "Recent research related to designed perceptual capabilities." *Creation and Social Science and Humanities Quarterly,* Fall 1978, Vol. I (1), pp. 18-22.
8. Condon, W. S. & Sander, L. W. "Neonate movement is synchronized with adult speech: Interactional participation and language acquisition." *Science,* 1974, vol. 183, pp. 99-101.
9. Meltzoff, A. N. & Moore, M. K. "Imitation of facial and manual gestures by human neonates." *Science,* 1977, vol. 198, pp. 75-78.

The Problem of Origins In Academic Disciplines

Ellen Myers

Professors and students at most colleges and universities today are like the man robbed on the road to Jericho in Christ's story of the Good Samaritan (Luke 10:29-37). They are neglected and bypassed by the Christian community at large as the robbed man was neglected and bypassed by priest and Levite. They have been stripped, wounded and left half dead by the ruling hypothesis of our age postulating a self-contained, evolutionist universe without beginning or end. God and the supernatural are excluded *a priori* from would-be-respectable academic thinking. Everything, including man, is reduced to mere matter in motion in the sway of determinist "forces." As one psychiatrist recently put it:

> In fact, he (i.e. man) is like a molecule, randomly moving in all directions, bouncing off other particles which it encounters, and only predictable as to its direction when it is caught in a force field that keeps it on course. (parenthesi added) [1]

We have reached the point predicted half in jest by Newman in 1852:

> At length a professor is found . . . who takes on him to deny psychology in toto, to pronounce the influence of mind in the visible world a superstition, and to account for every effort which is found in the world by the operation of physical causes . . . Human exploits, human devices, human deeds, human productions, all that comes under the scholastic term of "genius" and "art", and the metaphysical ideas of "duty", "right", and "heroism", it is his office to contemplate all these merely in their place in the *eternal system of physical cause and effect.* (emphasis added) [2]

Newman wrote seven years before the publication of Darwin's *Origin of Species.* Darwin's landmark book provided the undergirding, by scientifically plausible speculation, for Newman's "eternal system of physical cause and effect." By now general evolution has, officially or de facto, replaced the only alternative, a system with a non-physical beginning by supernatural creation, in established academic thought around the world.

Within this "eternal system of physical cause and effect" teachers of ethics despair of finding a meaningful ethics; for in a self-contained evolutionist-determinist universe man cannot be a moral agent. Rather he is simply a phenomemon. Ethics philosophers may cling with seeming inconsistency, or in spite of their own determinist beliefs to more or less traditional moral rules, or else devise "new" moralities which though carrying the name actually have nothing to do with true right and wrong. I am not thinking here of Fletcher's "situation ethics" so much as of what C.S. Lewis has called man's treatment of himself as raw material, as a mere specimen.[3] Paul Taylor has a similar idea in his concept of the "future-oriented view" of responsibility:

> Moral conduct is essential to a stable social order . . . Hence, we need to hold people responsible in order to ensure social stability . . . But holding someone accountable cannot be justified if it presupposes a kind of free-

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> dom that is inconsistent with causal necessity. Therefore, the only way to justify holding someone responsible is by showing that this is a *cause* that will bring about a certain *effect*, namely, getting the person to refrain from wrongdoing in the future . . . Thus, moral responsibility is reduced to a way of manipulating people, on a par with any method, however devoid of reason, for producing changes in human behavior.[4]

Within this same "eternal system of physical cause and effect" professors of psychology despair of discovering grounds and meaning for the existence of man's mind and identity.[5] If the conscious reflectivity and identity of man are merely recent appendages emerging slowly after countless ages of efficient but quite unconscious behavioral activity, then how can the mind of man be taken seriously as a causal agent. From this view mental life is only an epiphenomenon. Interesting perhaps, but hardly significant.

Teachers and students of modern literature and the fine arts in the grip of that same evolutionist-determinist mind set are reduced to express in language, music, painting and sculpture not relationships but alienation; not beauty, order and meaning but vileness and chaos; not jubilant life and peace but despair, suicide and slaughter; not awe and love but sneering, hate, rape, degradation of self and others; not content but a void.[6] The list can easily be extended across the entire range of the social sciences and humanities.

Not only have we postulated an "origin-less" physical universe; we also forget, overlook or deliberately cut ourselves off from the more immediate historical origins of our various academic disciplines. The branching off of psychology, anthropology, sociology and all the natural sciences from the tree of philosophy from which they began to separate in the 19th century is a fact unknown to most college students today.[7] Immanuel Kant argued in 1785 for separation of philosophy from the natural sciences:

> All trades, arts, and handiworks have gained by division of labour. . .Where the different kinds of work are not so distinguished and divided, where everyone is a jack-of-all-trades, there manufactures remain still in the greatest barbarism. It might deserve to be considered whether pure philosophy in all its parts does not require a man specially devoted to it, and whether it would not be better for the whole business of science if those who. . .are wont to blend the rational and empirical elements together. . .were warned not to carry on two employments together which differ widely in the treatment they demand. . .[8]

Kant seems to disparage what he calls "common rational knowledge" in the following statement:

> . . .what distinguishes philosophy from common rational knowledge is, that it treats in separate sciences what the latter only comprehends confusedly. . .[9]

By contrast, Newman, nurtured by the Christian faith through Scholasticism[10] (whereas Kant was influenced by the skepticism of David Hume), puts the interrelationship of the various sciences thusly:

> All that exists, as contemplated by the human mind, forms one large system or complex fact, and this of course resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one toward another. Knowledge is the apprehension of these facts, whether in themselves or in their mutual positions and bearings. And as all taken together form one intergral subject for contemplation, so there are no natural or real limits between part and

> part. . .All the sciences come to us as one,. . .they all relate to one and the same integral subject matter,. . .each separately is more or less an abstraction. . .needing the support and guarantee of its sister sciences, and giving in turn while it takes — from which it follows that none can safely be omitted if we would obtain the exactest knowledge possible of things as they are . . .[11]

Kant opted for separation per se, while Newman opted for temporary separation for the sake of fuller, more fruitful and indeed indispensable integration of the various academic disciplines. This writer emphatically sides with Newman. All that is left of such integrated learning today in most colleges and universities is the so-called core curriculum. It too is truncated, without origins or interrelations, a freshman smorgasboard picked up, digested and excreted with apathy or cynicism by most students. It is a fitting successor to the modern high school curriculum designed for "relevance" depending on the news event of the day rather than on integrated knowledge appropriate to a high school student's maturity.

The increase in subject matter or proliferation of data has been cited with some justification for the separation of originally unified disciplines and their sub-specialties. But where are any high school or college courses emphasizing the interaction and interdependence between even the sub-specialties of one particular academic discipline, much less between, for example, psychology and history, physics and biology, aeronautics and economics, philosophy and medicine, and between all these and all others with literature and the fine arts? Is Kant's "common rational knowledge" contemplating Newman's "one large system or complex fact" about to be analyzed out of existence?

We may be grateful, paradoxically, for the present quest for academic "relevance" because it is a major symptom on the bankruptcy of the determinist-evolutionist world view permeating our educational establishment. Especially in our colleges and universities we are perhaps humbled enough now by the disintegration of learning all around us to be willing to listen to John Milton's words:

> Alas, what can they teach and not mislead,
> Ignorant of themselves, of God much more,
> And how the world began, and how man fell. [12]

The solution to the educational and indeed existential crisis caused by the determinist-evolutionist world view cannot be found *within* the supposedly self-contained universe. It can only be found *outside* that universe — and the point of contact, the starting point or point of return to meaning empirically is and can only be the *origin* of the universe.[13] As stated earlier, there is only one alternative to the "eternal system of physical cause and effect" (perpetuum mobile, by definition impossible) system. It is a system with a non-physical beginning by supernatural creation.

Now all past and present religions of the world start out with matter coexisting in more or less chaos together with their deities. This fact places them alongside the very world view from which we seek an exit. The God of the Bible alone is He Who creates the heavens and the earth and all that is *ex nihilo* (or if you will, ex Deo). Therefore only *this* God is the "out" of matter-in-motion determinism. Only in His creating man in His image do we have identity and therefore meaning/relevance. And therefore only as our works, including our academic disciplines, express His image in us which is our identity, do our works and our learning also partake of meaning/relevance.

We need not be the first to take this step. In the generation of our fathers, less informed than we are today of the multiple evidences from the natural sciences for the soundness of the Biblical creation model of origins, a professor of Renaissance and Medieval Literature at Cambridge University, C. S. Lewis, dared, not quite to speak out for literal creation according to Genesis, but to warn against uncritical acceptance of evolution:

> Everyone now knows about Evolution (*though, of course, some educated people disbelieve it*). (emphasis added)[14]

More to the point is his article *The Funeral of a Great Myth.*[15] The Myth is popular Evolutionism which Lewis traces back to the beginning of the 19th Century:

> . . . the doctrine of Evolution . . . may be shown, by later biologists, to be a less satisfactory hypothesis than was hoped fifty years ago[16] . . . But we must sharply distinguish between Evolution as a biological theorem and popular Evolutionism or Developmentalism which is certainly a Myth . . . In making it Imagination runs ahead of scientific evidence . . . if science had not met the imaginative need, science would not have been so popular. But probably every age gets, within certain limits, the science it desires. [17]

In the next paragraph we encounter a blockbuster:

> According to (Professor D.M.S. Watson), Evolution 'is accepted by zoologists not because it has been observed to occcur or . . . can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible'. (Watson, quoted in *Nineteenth Century* (April 1943), 'Science and the B.B.C.') This would mean that the sole ground for believing it is not empirical but metaphysical — the dogma of an amateur metaphysician who finds 'special creation' incredible. [18]

Soon after this, C. S. Lewis gives Evolutionism the coup de grace:

> To reach the positions held by the real scientists . . . you must — in fact, treat reason as an absolute. But at the same time the Myth asks me to believe that reason is simply the unforeseen and unintended by-product of a mindless process at one stage of its endless and aimless becoming. The content of the Myth thus knocks from under me the only ground on which I could possibly believe the Myth to be true. If my own mind is a product of the irrational — if what seem my clearest reasonings are only the way in which a creature conditioned as I am is bound to feel — how shall I trust my mind when it tells me about Evolution? They say in effect 'I will prove that what you call a proof is only the result of mental habits which result from heredity which results from physics.' But this is the same as saying: 'I will prove that proofs are irrational': more succinctly, 'I will prove that there are no proofs.' The fact that some people of scientific education cannot by any effort be taught to see this difficulty, confirms one's suspicion that we here touch a radical disease in their whole style of thought. But the man who does see it, is compelled to reject as mythical the cosmology in which most of us were brought up. [19]

If our calling has led us into an academic discipline, then we who would bear the name Christians, like good Samaritans of our own day, must touch our neighbors' "radical disease in their whole style of thought" with the healing of the good news of our origin and of the origin of all our learning in the good will of our God Who created all things, and us in His image.

END NOTES

[1] Cornelis B. Bakker, "Why people don't change," *Psychotherapy: Theory Research and Practice.* Vol. 12, #2, Summer, 1975, pp. 164-172.

[2] John Henry Cardinal Newman, *The Idea of a University.* Doubleday & Co., Image Books, Garden City, New York 1959, pp. 91-92.

[3] C. S. Lewis, *The Abolition of Man.* Macmillan Publ. Co., Inc., New York, NY 10022, Thirteenth Printing 1975, pp. 84-85.

[4] Paul W. Taylor, *Principles of Ethics: An Introduction.* Dickenson Publishing Co., Inc., Encino, CA 1975, pp. 171-172.

[5] Paul D. Ackerman, *Address before Great Plains Christian Teachers Convention,* Kansas City, Mo., October 21, 1977.

[6] cf. Pitirim Sorokin, *The Crisis of Our Age.* Dutton, New York, NY 1941.

[7] In an informal survey of college students and graduates including some with postgraduate work during the Fall Term 1977 this writer found that about half did not know that "Ph.D." stands for Doctor of Philosophy (Philosophiae Doctor), nor why.

[8] Immanuel Kant, *Fundamental Principles of the Metaphysics of Morals,* in Joel Feinberg and Henry West, editors: *Moral Philosophy,* Dickenson Publishing Co., Inc., Encino, CA 1977, p. 81.

[9] *Ibid.*, p. 82.

[10] On philosophy and theology relations under Scholasticism, see excellent thumbnail description of Scholasticism in Dagobert D. Runes, editor, *Dictionary of Philosophy,* Littlefield, Adams & Co., Totowa, NJ 1976, pp. 280ff.

[11] Newman, *op. cit.*, pp. 82, 95.

[12] Quoted in C. S. Lewis, *The Pilgrim's Regress,* Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, Reprinted August 1966, p. 75.

[13] The Bible also teaches this in Romans 1:19-23.

[14] C. S. Lewis, *Mere Christianity.* Macmillan Publ. Co. Inc., New York, NY 10022, 24th Printing 1977, p. 52.

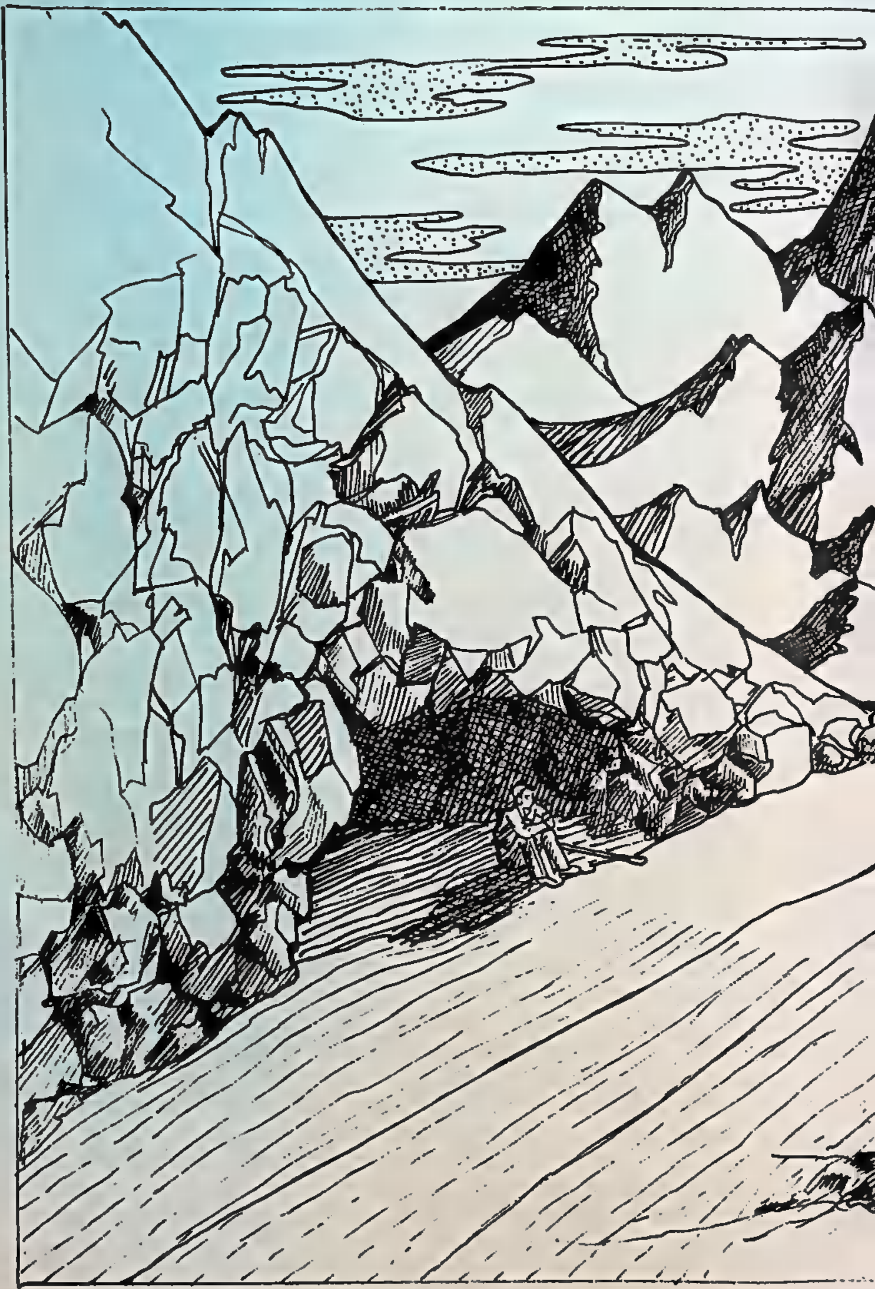
[15] C. S. Lewis, *Christian Reflections,* Eerdmans, Grand Rapids, MI 1967, pp. 82ff.

[16] This prediction is being fulfilled in our time. Cf. Henry M. Morris, editor, *Scientific Creationism.* Creation-Life Publishers, San Diego, CA 92115, 1974.

[17] C. S. Lewis, *Christian Reflections,* pp. 83, 84, 85.

[18] *Ibid.*, p. 85.

[19] *Ibid.*, p. 89.



S. PAAR '79

The Hypothetical Indo-European Language

Lorella Rouster

A book on language for young people declares, "Modern scientists have brought back words that long ago floated off into silence. They have rebuilt a language that was never written and that no one has spoken for 5,000 years."[1]

Virtually every student of English linguistics today learns of the hypothetical Indo-European tongue, also called Aryan, Indo-Teutonic, or Indo-Germanic. Linguists have "reconstructed" this language even though they have not one shred of manuscript evidence that such a language ever existed.

William Jones, a British linguist born thirty years before the American War for Independence, was the first to note seriously the number of similarities between far-removed languages like German, Greek, and Sanskrit. Languages attracted Jones from his youth and he learned Latin, Greek, French, Italian, German, Spanish, Portuguese, Hebrew, Arabic and some Chinese. While a British government judge in India, he learned Sanskrit, the language of the sacred texts of Hinduism. At that time it has been estimated that he knew about a dozen languages perfectly, and had learned a lot about twenty-eight more. Jones recognized that all these languages were so similar that they must be related in some way. Yet his study did not seem to indicate that Sanskrit, for example, had grown out of any of the other languages. Jones began to suspect that all the related languages he was studying were not related as parent to child, but as brother to sister. They must be all descended from one parent. Jones guessed the parent must be some language no longer spoken.[2]

From the time Jones first suggested the rudiments of the Indo-European hypothesis, linguists began collecting word similarities and linguistic evidence to

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support the hypothesis. Groups of words that seemed to be "brother-sister related" were gathered and studied. Often the linguists constructed words which they felt could have been the parent of all the known brother-sister words, using known principles of linguistic change.[3]

Linguists felt they could determine not only the basic vocabulary of what they conceived to be the parent language, but also where this language must have been spoken, millenia ago. Since all the Indo-European languages had a word for the Beech tree, linguists felt the parent language must have been spoken somewhere where 5,000 years or so ago, Beech trees grew. Paleobotanists said that the Beech tree grew in central Europe, its eastern limit stretching as a line from the Baltic to the Black Sea. All the Languages had a word for turtle. Turtles at that time had a northern limit, paleozoologists believed, which excluded Scandinavia and limited the hyopthetical parent tongue to central Europe.[4] Many other plants and animals were similarly traced, all to the same general geographical region.

Linguists noticed, however, that not all plant and animal names could be similarly traced. They assumed that when an animal or plant name occurred only in some languages or language groups, that the speakers of those tongues encountered these plants and animals later in their history, after moving away from the parent homeland. They reasoned that they must have added these new words to their changing languages, by borrowing or by invention, when they encountered these life forms in other parts of the world.[5]

There seems to be adequate linguistic evidence to indicate that the hypothetical Indo-European language could indeed have existed. If it was not written, as some languages today still are not, there could never have been manuscript evidence to document its existence. If this is so, the language might well have been spoken by the early descendants of Japheth, who many Bible scholars believe populated central Europe shortly after the dispersion at Babel. In this case, the now extinct Indo-European tongue would probably have been one of the languages which resulted from the original confusion of tongues. In this case, we probably should call Indo-European "Japhethitic" in analogy to "Semitic" and "Hamitic," other well known language families.[6]

But either alternative takes us back excitingly close to Babel. Evolutionary linguists place the hypothetical Indo-European language at the time of the recession of the Ice Age, at the dawn of recorded European culture. Albert Baugh says, "It is customary to place the end of their common existence somewhere between 3500 and 2000 B.C."[7] Remember that he is speaking of the end, not the beginning of the common tongue. "The parent tongue," he explains, from which the Indo-European languages have sprung had already become divided and scattered before the dawn of history."[8] We must be careful not to jump to conclusions which would ultimately bring ridicule upon the Creationist cause, such as the one-time assumption that Hebrew was the original tongue. On the other hand, when the merging of the Indo-European tongues takes us back to the very dawn of recorded history and near to the time of Babel and the Flood, it certainly is worth a Creationist's study.

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2. Folsom, pp. 104-105.
3. Folsom, p. 106.
4. Folsom, pp. 99, 106, 107.
5. Folsom, p. 107.
6. There are presently nine clearly identified language families: Indo-European, Finno-Ugrian, Semitic, Hamitic, Indo-Chinese, Mayo-Polynesian, Turco-Tartar, Dravidian, and Bantu, with about a hundred language groups as yet incapable of classification according to internal attributes and similarities with other groups. These groups provide adequate base for the original dispersion. Frederick Bodmer, *The Loom of Language*, (New York: W. W. Norton Co. 1944), pp. 187-188.
7. Albert Baugh, *A History of the English Language*, Second Edition, (Englewood Cliffs, New Jersey: Prentice-Hall, 1963), p. 40.
8. Baugh, p.22.

Overdesign As A Model For A Language
Part II

Dennis Farrell

Thus far, most of the points proposed as evidence of design and complexity have been inferred. Even the obvious distinction between man and animals may be regarded as a missing link and, consequently, as an argument from lack of evidence. While inference may in itself be satisfactory, it seems necessary to bolster it with something more concrete. This support does exist in the form of biological structure. In addition to such design evidence as animal differences, universal similarities (UG), language acquisition, and naming complexity, biological structure would provide even stronger evidence for the design (and complexity) model. Besides, each of the previous categories and their inferences contains a biological parallel.

Before presenting the evidence, it is only equitable to state that Lenneberg considers biological counterparts to language as speculative. He says that our lack of a language model and of knowledge of the common integrative area of the brain make speculation about biological mechanisms shoddy.[38] He claims that a physiological or even psychological parallel to rules of grammar is only theoretical and probably more "psychological" as in the transformation from deep to surface structure.[39] Lenneberg apparently agrees with Chomsky's inference of deep and surface structure, although referring to it as "psychological". Chomsky, however, is prone to a biological explanation and is not the only one.

Several experts, including Lenneberg, assert that the brain contains neural structures fundamental to language. While admitting that the neural structure is a mystery, Chomsky believes that it definitely controls the use of language.[40] He says these structures develop naturally without influence and are based on a predetermined "biologically given organization of the mind".[41] The key design word here is "organization". Ungar calls "neural" structure representing the ability to speak an "integrated", "innate framework" for language.[42] Rose claims that the universal structural similarity of languages presupposes a "wired-in" series of "connections" that are actually "programmed" to insure human language. Sign language is also a manifestation of this programming, since it obeys grammatical principles.[43] Two basic methods of brain study, lesion and stimulation, support the structure proposal. Lenneberg himself cites discrepancies between specific lesions and similar loci stimulation as indicative of a "circuitry (that) appears to have much more widely distributed networks, with rather richly redundant connectivity", rather than switchboards and specific "loci".[44] Words like "network", "connections", "framework", "wired-in", "circuitry", and "programmed" indicate a type of biological design and complexity that parallels language. It is as if these structures were built in for a pur-

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pose; notice the words "programmed" and "wired-in". These experts, who are evolutionists, present excellent design evidence.

There is more corroboration from the study of brain lesions, specifically in the speech area. In general, clinical studies of lesions support the physical functioning of language.[45] For example, left hemispheric damage does not hinder language development. Normally, the left hemisphere maturationally acquires language, and the right, nonverbal "specializations".[46] The compensation of the right hemisphere show its own built-in verbal language design. The human being also has the ability to make "compensations" and "readjustments" after suffering a disease like aphasia. This compensation makes it difficult to correlate neural areas, physical functioning, and speech in one language sequence.[47] Despite correlational difficulty, compensation could indicate biological language design.

While the design evidence based on clinical studies is impressive, especially from the standpoint of the experts' language, there are specific biological parallels for UG, naming, and an acquisition device. Although Chomsky omits the details, he states that the UG is common to all human languages as a biological, not logical, "necessity".[48] By using the word "necessity" Chomsky is not merely speculating about a UG biological mechanism. There is support for a naming structure from Penfield. Through surgical work on and observation of speech defects, he has isolated "cortical regions" referred to by Rose as a lateralized "naming centre".[49] The existence of these "cortical regions" conform to the design model, but still await evolutionary explanation.

The complexity and remarkability of language acquisition correctly imply a "special design" of "biologically determined cognitive capacity". This capacity rapidly forms complex cognitive structures[50] out of spatial reality. The words "special design" may represent the LAD which is also supported by Lenneberg.[51] Everyone knows of a two or three year old girl who speaks so well that she seems intellectually superior to other children. Actually, girls are superior in language development, which suggests innate genetic qualities.[52] This universal phenomenon of earlier language acquisition by girls biologically supports the design model. Surely a variety of world cultures and environments would integrate the acquisition rates of both boys and girls if learning was the key factor.

The biological examples of design have been localized to the brain up to now. There is, however, "design" in what O. Koehler calls biological "prerequisites" of human language. Those "prerequisites" apparently need certain capabilities which only human beings possess. The most relevant to this paper are listed as follows: hearing (its importance readily apparent when observing deaf mutes); rhythm; vocalization (as articulation); species-specific sound production (as in a baby's babbling); ability to compose (requiring symbolic thought); imitation (of words); acoustic control of voice (inflection); informational value of innate behaviors (innate meanings and releasing mechanisms, etc.); learned meanings (highly cognitive); symbolization (organization, labelling (naming), semantics); thinking without words (counting).[53] The biological aspect is evident in their relationships to anatomical parts. Design is evident in their complex interrelationships for the purpose of communication through language, and in their relationships to complex cognitive abilities like symbolization, etc.

Finally, animals lack human neurological language structures. In fact, the "physiological differences are very significant".[54] For example, Keehler says that although animals show some learning and emotions, they do not have the biological "prerequisites" for language presented above. There is a definite absence of "phyletic continuity".[55] The list of prerequisites shows that there is no comparison between man and animals biologically. "No brain centers comparable in independence to those postulated for language in man have ever been demonstrated in other mammalian cortex (s)."[56] Lenneberg has made conspicuous a missing link. The lack of language capability in animals, both from a biological and learning (apes) standpoint, supports the design model since the missing link hinders an evolutionary explanation.

Both the evidence and expert opinions point to a design model for language and may cause problems for the evolution model. Morris recognizes a missing link between animal "chatterings" and human speech.[57] Lenneberg states that "phylogenetic proximity to humans is missing", even in primates, a fact ignored by evolutionists.[58] There is a gap because language communication is specific to man.

If language was a product of evolution, simpler languages must exist or have existed. Chomsky is quite specific in maintaining that there was no simpler language in the evolutionary past because grammar is not built up from "simpler elements" but is "rich structure of predetermined form".[59] A deficiency of "simpler elements" is certainly a gap and, of course, "rich structure of predetermined form" fits the design model. Morris quotes Simpson, an evolutionist, who states that the oldest language is ". . .modern, sophisticated, complete from an evolutionary point of view".[60] Not only grammar, but the oldest language is complex and "complete". It is strange that no form of primitive language existed anywhere in man's past. Actually this fact is consistent with the biological arguments concerning gaps between man and animal.

Theoretically, the evolution of parallel biological language structures also poses problems. Lenneberg attempts an evolutionary ontogenesis of language structures but admits there is a "problem" of explaining such intricate functions as biological "patterns" and "specificity" of language in evolutionary terms.[61] Chomsky presents a more impressive argument by refuting natural selection in the following quote:

> It would be a serious error to suppose that all properties, or the interesting properties of the structures (language) that have evolved, can be explained in terms of natural selection. Surely there is no warrant for such an assumption in the case of physical structures.[62]

Indeed, it is only "assumption" and there is no "warrant" because it is difficult to imagine the selection of physical language structures via mutation. The design model requires the inclusion of these physical structures to make language possible. Evidently, a study of the evolutionary past of both physical structures and primitive languages leaves a void referred to as a missing link.

How can we explain the universal language phenomena that favors the design rather than the evolutionary model? The Bible not only speaks of language as designed, but also gives the reason for and examples of its complexity.

If both man and woman were created, it seems reasonable that they would already possess the "gift", as Haugen calls it, of a designed language faculty. Why would these created beings have to develop (evolve) the ability to speak since they already enjoyed every other human capability? Morris acknowledges language design and states that this "entity" could only be a "miracle of creation",[63] for the purpose of communication by God to man and man to man.[64] God created man in His own image with speech as a notable part thereof.

The Bible cites the complexity of communication ability. Language includes not only speaking but also writing and reading. These conventional abilities were part of God's design because of His plan to communicate to man through the written (spoken) word, which must be read, of couse. Genesis 5:1 is an example of this implication because books must be written to be read. 2 Tim. 3:16 reveals how God inspired man to write "for doctrine, reproof, correction, instruction in righteousness." Rev. 1:3 blesses those who read and heed the written word. John is told to "write" what he has seen (Rev. 1:19). Language, then, is a multi-dimensional entity.

Adam is that Biblical example that illustrates naming. God brought the animals to him "to see what he would call (name) them". God apparently accepted and respected Adam's ability because whatever the name Adam gave each kind of animal, "... .that was the name thereof" (Gen. 2:19). Morris accentuates language complexity and intelligence by reasoning that Adam could have named ten kinds of animals per minute yielding three thousand names in five hours. Because Adam named so quickly and once for all without changes, "he was a man of high intelligence and quick discernment".[65] Design and complexity are both biblically knitted together.

The universality of language design is biblically well documented. The Bible also furnishes the reason for diversity rather than speculation about scattering and learning.

Genesis 11 proves that mankind once spoke one common language, just as the experts have historically detected. "One language and one speech" could be translated "of one lip and one set of words", which could also be rendered as "one phonology and one vocabulary".[66] Since man spoke "with the same sounds and formulated thoughts in the same way"[67] at Babel, there is a basis for the universal language similarities and, of course, a common "ancestry".

The confusion at Babel in Genesis 11 explains the global language diversity and simultaneously resolves the universal similarities within this diversity. The confusion, which caused dispersion, did not prevent the fact that "(. . .their thoughts are still the same)."[68] This would explain why rules of language are universal, but sounds differ. The rules of grammar, as they reflect Chomsky's UG, could express the "thoughts" that a person is trying to convey. However, while the different languages or "phonology", obey these rules they vary with nationality (dispersion). Chomsky's deep structure would represent these "thoughts", while surface structure represents the particular rules in each language with its respective sounds. So then, diversity not only is biblically supported, but also does not contradict universal similarities in languages and therefore design.

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51 Wilson, "Compiled Notes," p. 4.
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61 Lenneberg, p. 128.
62 Chomsky, p. 59.
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66 *Ibid*, p. 267.
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THE RULE OF LAW

by Edward A. Powell

> *And God said, Let us make man in our image, after our likeness: and let them have dominion . . . and replenish the earth, and subdue it . . . (Gen. 1:26-27).1*

There are two aspects of God's revelation of Himself. One is His General Revelation of Himself in creation, and the other is His Special Revelation of Himself to Adam. God's revelation of Himself in creation is His revelation of His laws that govern the physical realm. Since all things are upheld by the word of His power (Heb. 1:3), all things testify to God's nature and person. This can be understood from the fact that the world was created *ex nihilo* (out of nothing). Because there was no neutral medium through which God created the heavens and the earth, only His personal world can govern creation. Creation is not a wound up clock as the deist would like to believe. It cannot be. God cannot go on "vacation" and leave the world to continue to function on its own. It cannot because God's personal revelation (law) upholds all of creation. For God to go on "vacation" would require Him to take His personal law-word, or power, with Him. Once He "walked away" from his "job" of upholding all things, all things would cease to exist. This means that there are no neutral laws governing creation and, therefore, there are no neutral areas of creation. Without exception, every particle of creation testifies of Him and of His *active rule.* Every governing principle within creation is God's personal revelation of His personal law-word which reveals to man His personal power and nature. This is why all things, without exception, come to man as the personal blessings or cursings of God.

God's General Revelation of Himself is the governing principle in nature. In order for man to develop nature, he must do so by applying God's revelation, or law, to both himself and creation. Man cannot perform any effectual work such as constructing a building, growing crops, etc., without conforming his thoughts and activities to God's personal law that rules nature. Man simply cannot deny God's law in nature, and thus deny God, and expect to live. He cannot eat stones and expect to be properly nourished by them. He cannot because such eating is in violation of God's dietary laws in nature. Man cannot do *any* effectual work if he violates the physical laws of creation. Thus, the basis for all of man's effectual activities for the furthering of his life, and the development of the earth's potential, begins with his knowledge and trust of God.

But man cannot have either knowledge or trust of God apart from God revealing Himself to man. He cannot because he is *part of creation.* He cannot rise above his creaturehood nor above creation. Man cannot ascend into heaven to pull God down to earth that man might establish for himself the knowledge of who is Lord of creation (Rom. 10:6). Man is solely a dependent creature of God. As such, he cannot have knowledge that God is Lord over nature apart from God revealing this fact to him. Man's knowledge of God's General Revelation of Himself in creation is solely dependent upon God revealing Himself to man as Lord. This revelation of God to man is the image of God that God created in Adam. God created Adam to think His thoughts after Him. Adam was required by God to "see" all of creation through God's "eyes." This means that in every area of life and thought Adam was required to acknowledge God as Lord. Since God and man are not of the same essence, the image of God in man is a legal concept. In order for Adam to think God's thoughts after Him, Adam had to think and act solely in terms of God's revealed Law-word to him. For him to acknowledge God as Lord required that Adam apply God's Special Revelation, i.e. God's revealed Law, to every area of life and thought. Thus, God's revealed Law was Adam's basic presupposition for his interpretation of God's rule of law, or General Revelation, in nature. God's revealed Law to Adam was the tool by which he was to obtain knowledge of the "laws of nature," and to use them for developing the earth's potential.

Prior to the Fall, all of Adam's work was geared to glorifying God and enjoying Him forever. By thinking God's thoughts after Him, he was able to comprehend God's laws in nature, and then use these laws to till the soil, and to name (classify) the animals, in Eden. Every labour of his was effectual, since all his work stemmed solely from his desire to conform himself to the Will and Word of God. After the Fall, however, every labour of his was aimed at establishing himself as the law-maker of creation. Instead of seeing nature as a realm ruled by God, Adam now saw it as a realm to be ruled by him. Since nature is ruled directly by God, Adam's attempt to rule nature as his own god and his own law was, in reality, his attempt to rule over God. God, through nature, was now at war with Adam for God could not allow Adam to rule over Him via His creation.

God refused to allow Adam to make the laws that governed the created realm. If Adam was to survive, he had to conform himself, at least in part, to God's laws in nature. In order for Adam to obtain the material necessities of life, he had to think God's thoughts after Him even when this was against his own will. God's Law, and God's Law alone, made it possible for Adam to labour in harmony with the laws of nature, which in turn produced the material necessities of life necessary for his continuing survival. Just as with Adam, the labours of all men, regardless of whether they are redeemed or lost, can only produce tangible results as they conform themselves to the revealed Law or Word of God. Since the basis for all effectual work is conformity to God's Law, man's call for godly dominion is not a call for work per se, but for obedience to "every word that proceedeth out of the mouth of the LORD" (Deut. 8:3).

*Reprinted from *Chalcedon Report,* September, 1977, No. 145, P.O. Box 158, Vallecito, Ca. 95251.

LETTERS

(cont. from p. 2.)

sent, real, natural world. But so what? Where is the conflict with scripture in that? The risk that the natural "eyes" of science can be deceived by faulty scientific methods is no greater than the risk that our supernatural "eyes" of faith can be deceived by faulty methods with scripture.

Now speaking of falsification, I am firmly convinced that physical experiments most definitely *can* disprove a proposition *scientifically* — that is, as far as the natural world is concerned. Evolution and the Second Law of Thermodynamics furnish us with a timely example of this:

The Second Law is sort of a thermodynamic "law of gravity". It operates just like the law of gravity that we experience in our everyday world, and it has been universally confirmed by observation whenever and wherever it has been tested. It is a dependable statement of how the natural world really operates. It is not a "theory" or a "model", it is a scientific *law.* It does have complete authority in the observable, natural, present real world of science (it does not make any claims in the *supernatural* real world, of course).

Briefly this Second Law states that energy, structure and intelligence (in short, every natural thing there is) flow *downhill.* Now evolution claims to be flowing *uphill,* all by itself in the present, natural real world. The two statements are plainly contrary and irreconcilable. Both cannot be adequate to physical reality. Up is not down. (The underlying assumptions here, of course, are that words really do have objective meaning, and that there really are absolutes in terms of "up" and "down").

What is actually observed scientifically? Uphill processes are *never* observed; downhill processes are always observed. Only the Second Law matches observation; evolution denies it. The scientific conclusion is inescapable — evolution is scientifically FALSE. It has been disproven, using strictly-scientific weapons. It now *must* appeal to the supernatural, and that makes it a religion.

In summary, recognizing the limited scope of science, that it is confined to observation of the present, real, natural world, it does furnish a legitimate, accurate and dependable route to truth within that scope. It does *not* provide access to ultimate, absolute truth, nor should it claim to. Only the Bible represents the supreme authoritative revelation of God concerning the true nature of all things.

But science does furnish the means to positively discredit evolution's false claim to be "scientific", and pins it down as a supernatural, religious faith. Until that point is clearly settled, it won't do any good to "thump the Bible" in science's front yard, where the battle for control of education is being fought.

Mr. Robbin's argument is with evolutionary "science", falsely so-called, or with "scientism". It is not with true empirical SCIENCE. The creation/evolution controversy is not going to be won with a "science vs. religion" approach. It will be won with a "science vs. evolution" approach. Let's not throw out the key weapon!

Sincerely yours,

R. G. Elmendorf
Bairdford, PA

P.S. The monograph *HOW TO SCIENTIFICALLY TRAP, TEST AND FALSIFY EVOLUTION* covers a number of aspects of this matter. I hope that Robbins' article does not represent the direction that CSSHS is going. Keep up the good work out there.

— Good blows cleanly landed, brother Elmendorf. The next issue may contain a return volley from brother Robbins. My remarks are contained in this month's editorial. Join the fray dear ones, but all in all let us endeavor "to keep the unity of the Spirit in the bond of peace."

Editor

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Credits - Cover art and on p. 16, 17, & 18 by E. Sue Paar
Editor - Paul D. Ackerman
Editorial assistant - Vickie Burke
Circulation - Ellen Myers, Mary Marquardt
Art - Karen Bruce, E. Sue Paar

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& Humanities Society
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Wichita, Kansas 67208

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